

The AMERICAN FRIEND

JULY 29, 1954

Canada, California Yearly Meetings

Margot Elsermann, Robert Cope

Will Evanston Speak to Friends?

Algie I. Newlin

Hilarious Stewardship

Victor Murchison

News of Quaker Men

Merritt Murphy

Screening the News

Editorial Interpretations

There will be no issue of *The American Friend* on August 12. This is due to the two weeks vacation period at our printers. We will add four extra pages to our next issue, which will appear on August 26.

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

MWF

HILARIOUS STEWARDSHIP

BY VICTOR MURCHISON

Dr. Alfred E. Randel, director of the Religious Education Emphasis at Chautauqua summer camp, is responsible for the use of "hilarious giving." He gave an offertory prayer at the morning worship service and closed the prayer with these words, "Jesus loves the hilarious giver!" Isn't this what Paul is saying in II Cor. 9:7, "Every man according as he purposeth in his heart, so let him give; For God loveth a Cheerful Giver!"

Members of the Five Years Meeting of Friends need to do some serious thinking on the stewardship of material possessions. It is well known that Friends rate much lower in this matter of giving than many other denominations. This is not true because we are so poor, but rather because we have never caught the spirit of giving. We like to think that our emphasis has always been on something else, that we never stressed material things. Then gradually it has dawned upon us that the giving of our material possessions is a direct result of our Christian living, that we share according to our interest and concern. Meetings of our Five Years group now have substantial budgets which not only take care of the local items, but also reach out in support of the Yearly Meeting and Five Years Meeting Program. In addition support is given to Missions, American Friends Service Committee, Friends Committee on National Legislation, and the Five Years Meeting Building Program. We have come a long way and it is in the right direction. Our great need is for the teaching and practicing of Christian methods. Surely Friends are ashamed of the record we make with our Five Years Meeting United Budget. Can you ever remember raising the entire budget?

I am the pastor of the Winston-Salem Friends Meeting in North Carolina and it has been interesting to observe the increase in giving on the part of the membership. A few years ago our

Meeting considered closing out, but a few held on. The Yearly Meeting aided in pastoral support for some time. We have watched the interest, attendance, membership, and giving grow until today we have approximately 450 members and last year raised over \$17,000 for all purposes. Now the Meeting is making a substantial contribution to the Yearly Meeting and Five Years Meeting. Over \$3,000 were given to benevolences last year. This is probably true of many of our Friends Meetings across the Five Years Meeting. Stewardship education is paying off and we must continue our emphasis along this line.

A SERIOUS LOOK

It is high time that we take a serious look at our stewardship methods. Just what are stewardship committees doing? While it may be true that many of them are doing satisfactory work, it is also true that others are not doing anything. Members of this important committee have been known to spend more for soft drinks than they give to the Kingdom of God. Careful and prayerful planning should be given to every budget of a Friends Meeting. There is no need to follow the way of the least resistance and keep the budget as it has always been. Every Friend has a right to know of the needs of his local Meeting, Quarterly Meeting, Yearly Meeting, and Five Years Meeting. He also has the right to know how and where the funds are spent. Those of us who are leaders should make it a point to inform our membership, for an informed membership is usually a responsive membership.

Dr. Robert McCracken says that "God loves a cheerful or hilarious giver because God is such a giver himself." And surely God expects us to imitate his generosity. And what a thrill comes to the individual who gives hilariously. Jesus substantiates this fact in a number of instances. One example is that of the widow who gave her two mites. Jesus was happy for her because she enjoyed giving and the interesting thing about it all is that she

did not become a pauper because she gave her all.

Jesus has taught us that what we give we never lose, that is if we give willingly and hilariously. Christian stewardship involves more than just the giving of money . . . there are our abilities, energies, and time. Through such giving the Kingdom comes. What else matters? Someone has said, "What we keep, we lose; what we give, we have." All of us know that Christianity is noted for its emphasis upon giving. It is sacramental and spiritual and one of the tests of church membership is the spirit and manner in which we give. Just think of all which God is able to do as members of our Meetings give! Men and women are released for full time Christian services, children and youth are trained for Christian living, our Mission fields are supplied with the necessary funds, and our various committees of the Yearly and Five Years Meeting are able to do their work. In other words, the Kingdom comes through our giving.

A GREATER VISION

I have emphasized the stewardship of possessions with the thought and hope that Five Years Meeting Friends will catch a greater vision of what can happen if we give according to our means and opportunities.

I love the Quaker message and faith. Is this message worth the hilarious giving of our material possessions? Surely we all think so, and we shall do our part in seeing that our local, Quarterly Meeting, Yearly Meeting, and Five Years Meeting budgets are all raised this year. God is calling us to this task; the results will be awarding in our moral and spiritual lives.

Bible study for the Evanston Assembly of the World Council of Churches will center around the book of Peter. Beginning with I Peter 1:1 on August 15 and continuing through the entire letter, attenders at Evanston and those in their own homes or churches sharing in the devotions will study a section of scripture each day.

THE AMERICAN FRIEND - Old Series, Vol. LXI, No. 15
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD AT 22 SOUTH STATE STREET, ELGIN, ILLINOIS
ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

PERSONNEL OF THE BOARD

BUSINESS COUNCIL
James C. Matchett Chicago, Illinois
Chairman of Council and Board
Edward A. Nusbaum Richmond, Indiana
Secretary-Treasurer of Council and Board
Asher Woolley Richmond, Indiana

EDITORIAL COUNCIL

D. Elton Trueblood Richmond, Indiana
Dorothy Lloyd Gilbert Guilford College, North Carolina
Ashton M. Otis Whittier, California

SUBSCRIPTION RATES

Subscription Price \$3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.
Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.
Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 S. Eighth Street, Richmond, Indiana.
ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Elgin, Illinois, under the act of March 3, 1897

Editorials *

Screening The News —

Editorial Interpretation

FAVORABLE response, especially by Christian Church bodies, to the Supreme Court decision against segregation of Negroes in public schools has been nothing short of amazing. It has been one of the greatest strokes for freedom in America that has occurred in many years.

News releases flowing across the editor's desk reveal the following groups (mostly in the South) that have taken action favoring integration or approving the Supreme Court decision, some of them implementing with plans affecting their own schools and churches: Eight Methodist Conferences, a Methodist Conference of college students representing thirteen Southern states, the Methodist Women's Society of Christian Service, the Southern Baptist Convention, General Assembly of the Presbyterian Church U.S. (Southern), the General Assembly of the Cumberland Presbyterian Church, the Board of National Missions of the Presbyterian Church U.S.A. and the Church Federations in St. Louis and New Orleans.

There will doubtless be many more statements as more national and other bodies meet. It is significant also that a Catholic hospital in Dallas, Texas, has opened its doors to Negro physicians, while Archbishop Ritter of St. Louis calls for an end to segregation, as does also the New Orleans Roman Catholic Archdiocesan School Board, and the parochial schools in Nashville are opened to Negroes.

So far as news releases reveal facts, there are only a few reactions against the notable decision of the Supreme Court.

* * * *

In between the "wings" of right and left today the moral "center" is being severely tested. As stated by the General Council of the Presbyterian Church in the U.S.A., "treason and dissent are being confused" and their statement rightly concludes that "the majesty of truth must be preserved at all times and at all costs." It goes on optimistically to suggest that there is clear evidence that a post-Communist mood is actually being created in many parts of Europe and Asia."

Truth under the test of time and history is an ideal not easy to retain by impatient people. Christians should remember that "the stars in their courses fight against" the Siseras of our day. Let's stick to our central business for out of it the perennial right and left will be tested. They will be with us tomorrow, just as they were yesterday, under whatever name. Seek truth and pursue it. Truth, though uttered by liars, is still truth.

Indeed the main question about anything spoken or written is not *who said it* but whether *it is true*. It would be good for any American to face the test (and embarrassment) as did a certain member of the Reece Congressional Committee investigating tax exempt foundations. According to reports, Congressman Wayne Hays of Ohio read excerpts from certain documents to the investigating committee and asked for comment. "Closely comparable to Communist literature," and "parallel very closely Communistic ideals," asserted a member of the committee. It was then asserted by Congressman Hays that quotations taken from their context had likewise been judged unfairly by the Committee. Oh yes, from whence were those "Communistic" quotations taken? From Papal encyclicals!

* * * *

"Freedom, not subject to moral law, is license." With those key words a representative of the Baptist Joint Committee on Public Affairs testified recently against liquor advertising before the Senate Subcommittee on Business and Consumer Interests. He continued, "If there is no moral responsibility in the exercise of free enterprise, then it does not have a place in freedom" and urged that "our government protect those personal rights that make America strong, rather than business rights that make America weak." There have been thirty witnesses for and thirty against the Bryson Bill which would end interstate liquor advertising. Speaking of the moral "center," this is an issue on which it should speak.

In Trinidad, Colorado, a "Crusade of Decency" picks up another issue, quite as important as liquor advertising—the protection of children from demoralizing comic and picture books. These citizens have tried to develop a set of measurements by which to judge the value of such publications.

While chief emphasis should be on affirmations of that which is good, there is always an important place for opposing evil with the admonition—*thou shalt not!*

* * * *

When is it "a Church?" A Report from Japan tells of a "No Church Christianity" group in Japan which meets for fellowship and study, purposely avoiding connection with existing churches and their activities. The group is concerned to avoid churchiness. Apart from what this particular group may or may not be, its very existence not only points out some aspects of churchiness which may need avoiding, but it also raises the question of what a church really is. A definition of that term has been attempted many times over, but surely a meeting of Christians for fellowship, study and discipleship is a church, if one starts from a Quaker premise. "Where two or three

are gathered in my name, there am I" is the simplest basis and the very beginning of the church. There is no Christianity where there is no Christian fellowship.

* * * *

According to Religious News Service of the National Council of Churches, the number of women ministers doubled in the decade 1940-1950, constituting at present 4.1 percent of all U.S. clergy. The Church of God has the largest number of women ministers. Some denominations limit them in their responsibilities, this being especially true of those placing emphasis on the outward sacraments. Here are some interesting data on women in some professions and the clergy: clergy, 4.1%; college presidents, professors, instructors, 23.2%; lawyers, judges, 3.5%; physicians, surgeons, 6.1%. Readers interested in the field of ministerial service by women might like to buy at \$3.00 the book *Seven Steeples*, by Margaret Hendrickson (Houghton Mifflin), who is a successful pastoral minister.

It is interesting to note the urge toward women clergy in the State Church (Lutheran) of Sweden. Sweden's state parliament will make final decision. The great shortage of ministers there is said to be the main incentive.

* * * *

In a recent statement, Pope Pius XII warns against "lay theology" and quotes from the first encyclical of Benedict XV which in part is, "We wish this maxim of our elders held in reverence. Let nothing new be introduced, but only what has been handed down. . . ."

Authoritarianism whether in religion or politics leads toward the common end of obedience in thought and action. It assumes a reliance on someone who is *authority* in the field. An educator who visited Russia reported that school men were quite conversant on matters of method in education, but when *content*, such as economics and politics, was raised, the reaction was that such problems were not for them to discuss—they belonged to the state.

A basic unwritten tenet of freedom, as generally interpreted, is the right to think and speak, in all realms, believing that in the last analysis truth stands on its own, and that men are better prepared to stand if they are given such freedom, whether or not they become "expert."

* * * *

Whatever may be lacking or over-emphasized in the ministry of Billy Graham, he has certainly thrown a great question into the minds of Americans, liberal or less-liberal. It is not a matter primarily of Billy Graham's techniques or personality-pull. Rather it is the question of what has happened to the religious hungers and mentality of vast numbers of people today. Americans who believed they knew British people quite well were certain that the Graham accent and technique would fall flat on British audiences.

Not so. If anything, Britain responded more enthusiastically than has America.

The deeper commentary on the success of Billy Graham must be faced. Under the all-consuming problems of economics and politics with their puzzling questions, men have lost two important qualities of their lives—a certainty of faith and an expression and integration of their emotions with that faith. Mark up that loss against this secular minded self-serving age. Beneath all schemes and devices for solving problems by formulae of one sort or another is the hunger of man for a sustaining, lifting faith. Men are more religiously inclined than they know. How to integrate their healthy emotions and religious faith with the struggle for food and economic security is a major problem.

Billy Graham probably does not claim to solve that question, though it must be solved, but he has stirred that deeper level in the spirits of men without which all outward schemes are futile. It is not necessary to analyze every aspect of the Graham campaign to see that his call to God through Christ shows up a sterility in much of our liberal religion, which has not appealed to the spiritual hungers of men. Men need a faith, with power, such as the love of Christ can give, though they need no less the discipline of intelligent thought.

* * * *

A half-millennium has passed since the printing of the first (Latin version) Bible by Johann Gutenberg in 1454. According to the Bible Society Record during the first 350 years the Bible was printed in only 73 different languages or dialects, whereas in the next 150 years, translations came to the present total of 1064.

That is an amazing record. Though many men deny or forget this great body of literature, yet it stands at the very core of our literary world and at the center of moral thought. Though uninterpreted or wrongly interpreted, its own spiritual contribution for what it essentially is will finally make its way. It will not "return void" for in it is Life. The record sale to date of 2,500,000 copies of the Revised Standard Version is encouraging.

The chief effort always must be to get its historic judgements into the minds and spirits, as well as on the tongues, of men.

* * * *

A new ecumenical hymn has been written for the sessions of the World Council of Churches at Evanston by Dr. Georgia Harkness of the Pacific School of Religion. It was chosen from about five hundred hymns submitted. Sung to the tune "Ancient of Days," the first stanza reads:
Hope of the world, Thou Christ of great compassion,
Speak to our fearful hearts by conflict rent.
Save us, Thy people, from consuming passion,
Who by our own false hopes and aims are spent.

E.T.E.

Will Evanston Speak to Friends?

By Algie I. Newlin

This is the third of three articles on the Second Assembly of the World Council of Churches to be held at Evanston, Illinois: "Friends and the Second Assembly of the World Council of Churches" by Alexander Purdy appeared in our March 11 issue; "The Hope of the World" by Russell E. Rees appeared in our July 1 issue. Both these Friends are delegates to the Evanston Assembly. Algie I. Newlin, who is Professor of History at Guilford College, was a delegate to the Amsterdam Assembly, and served very acceptably as Friends representative to the Central Committee during his years in Geneva.

THE world's biggest church event for the year 1954 may well be the Second Assembly of the World Council of Churches, scheduled to be held in Evanston, Illinois, on the campus of Northwestern University, from the 15th to the 31st of August. It will bring together delegates from the 161 member churches whose total membership is almost to 170,000,000 people scattered over forty-eight countries of the world. The delegates will represent a wide range of theological views, tenets and forms of worship. While Evanston is neither as picturesque nor as historic as Amsterdam, where the First Assembly was held in 1948, its large university campus offers better accommodations for all types of meetings, large and small, and its dormitory and dining facilities offer more opportunity for the delegates to live together in close fellowship.

The First Assembly made three great achievements: it brought together into one great assemblage of Christians official delegates from churches long isolated from each other by sectarian curtains; it completed the last step in the official establishment of the World Council and named the officers and members of committees who would serve until the next meeting of the Assembly; and for several days it worked constructively on some of the outstanding problems facing the Christian Church around the world. At Evanston, the Second Assembly will not have to go over exactly the same ground that the First Assembly plowed. It seems that more time will be devoted to the problems facing Christians today. While these problems will be dealt with in their world setting, the study ma-



terial indicates that more specific problems and purposes rather than broad principles (as was done at Amsterdam) will be faced by the Assembly.

I

An attempt to evaluate the place of Friends in the Assembly of the World Council of Churches makes it necessary to look into the organization and work of this great "fellowship" of churches. The constitution of the World Council is along lines similar to the structure of the Five Years Meeting. The Assembly is made up of delegates from all the member churches. The number of delegates allowed each member is determined by a system of proportional representation. The Assembly is expected to meet about every five years. It elects from its delegates a Central Committee to meet annually during the interval between quinquennial sessions. The Central Committee in turn appoints a number of its own members to serve on an Executive Committee which meets semi-annually. Then there is the Secretariat with its principal offices in Geneva and New York City.

Four of the "charter members" of the World Council are meetings of the Society of Friends: Canada Yearly Meeting, the Five Years Meeting, the General Conference and Philadelphia Yearly Meeting (Arch). Each of the delegates of these four bodies participated in the work of one of the four sections into which the Assembly was divided and in the work of one of the Committees. One of the Quaker delegates was placed on the Central Committee for the first five year term and four European Friends have served in the Secretariat in Geneva.

II

The Evanston Assembly will be divided into six sections each dealing with a specific subject related to the

theme of the Assembly. Each delegate will become a member of one of the Sections. The theme chosen for the Second Assembly is: "Christ — The Hope of the World." The work of the Assembly is divided among the sections as follows:

- I. Faith and Order — "Our Oneness in Christ and our Disunity as Churches"
- II. Evangelism — "The Mission of the Church to Those Outside Her Life"
- III. Social Problems — "The Responsible Society in a World Perspective"
- IV. International Affairs — "Christians in the Struggle for World Community"
- V. Inter-group Relations — "The Church Amid Racial and Ethnic Tensions"
- VI. The Laity — "The Christian in His Vocation"

These subjects, picked because of their importance to the life and mission of the Christian Church today, might well be found on the program of a Friends Conference or Yearly Meeting. Delegates from one church will find it of value to compare the approach his church is making to one of these problems with that of other churches. The closeness of some of these subjects to the heart of the mission and program of the Society of Friends in today's world adds strength to our conviction that the Quaker movement is a part of the great Christian stream of today. We need to be conscious of the whole stream as we find our way in Christian history. Some of us who participated in the work of the Amsterdam Assembly felt that our vision was broadened and our own faith deepened by the experience. The program for the Second Assembly indicates that Friends will find a place there and that the Assembly will speak to Friends. Most likely there will be many expressions in the realm of theology which all Friends will not accept, but most of us have had a lot of experience in facing similar situations in our own meetings.

Will the Friends at Evanston be able to join in the messages and reports which the Assembly will send out to the churches and will these messages speak to the Society of Friends? The answers to these questions will have to wait until after the Assembly, but when the questions are turned on many aspects of the work of the First As-

sembly, the answer is "yes." Some of us felt that the Amsterdam gathering was a great assemblage of Christian people rather than a great composite of denominational groups. Those who looked for the sectarian element found it, and the theological differences were not hard to find. Perhaps no gathering in modern history has brought together so many of the outstanding theologians of the day as the Assembly at Amsterdam, and though nearly every one of them had a chance to "speak his piece," this feature did not spoil the Assembly.

III

One can easily find in the Amsterdam Assembly strong currents which move in the same direction as the stream, purpose, and history of the Society of Friends. Measure the following statements from the Amsterdam Message and Reports with the needs of the Society of Friends:

* * * *

War as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ. The part which war plays in our present international life is a sin against God and a degradation to man.

* * * *

We utterly oppose totalitarianism, wherever found, in which a state arrogates to itself the right of determining man's thoughts and actions instead of recognizing the rights of each individual to do God's will according to his conscience.

* * * *

The church has always demanded the freedom to obey God rather than men. We affirm that all men are equal in the sight of God and that the rights of men derive directly from their status as the Children of God.

* * * *

Our coming together . . . will be vain unless Christians and Christian congregations, everywhere, commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be his witnesses and servants among their neighbors.

* * * *

We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to oppose terror, cruelty and race discrimination, to stand by the outcast, the prisoner and the refugee.

* * * *

Worship and witness have sometimes been held in separation but they belong inseparably together.

* * * *

It is intolerable that anyone should be excluded because of race or color from any Christian place of worship.

* * * *

Man must not be made a mere means for political or economic ends. Man is not made for the State but the State for man. Man is not made for production but production for man.

* * * *

We therefore condemn . . . any attempt . . . to impair the freedom of men to obey God and to act according to conscience, for those freedoms are implied in man's responsibility before God.

* * * *

Friends will find the Evanston Assembly a great opportunity and an enriching experience for themselves and for the meetings which they represent.

ANNIVERSARY AND UNITY AT CANADA YEARLY MEETING

The three Yearly Meetings of Friends in Canada held their usual joint sessions at Pickering College, Newmarket, Ontario, June 24 to 28. But the occasion this year turned out to be far from usual due to the decision of the three Yearly Meetings to achieve organic union. Also of unusual interest was the observance of the 150th anniversary of the founding of Yonge Street Meeting near the present town of Newmarket in sixth month, 1804, which marked the beginning of Quakerism in this part of Upper Canada, which was then mostly wilderness.

There was a special historical significance to this 150th anniversary. When about the turn of the 19th century Timothy Rogers, the pioneer of this district, learned of the establishment of two Quaker meetings in Upper Canada—one at Adolphus-town at the east end of Lake Ontario and the other at Pelham in the Niagara district at the west end of the Lake—he decided to go into the middle area "to find (as he says in his journal) a place between them and be helpful to get Friends in Upper Canada united." This venture of faith led to the establishment of Yonge Street Meeting in 1804, which soon became one of the principal centers of Quakerism in Upper Canada. Just 150 years afterward, by another venture of faith, the three groups of Friends in Canada, assembled not far from where the first Quaker organization in this part of Ontario was established, decided to unite their Yearly Meetings and eventually to adopt a common book of discipline. The actual steps by which

this is to be accomplished have yet to be worked out. But the unanimity of opinion and hopes for the future have aroused fresh enthusiasm and interest. We trust that under Divine guidance and blessing this will result in a more dynamic and useful Society of Friends in Canada.

Another special feature of the Yearly Meeting was the number of young people and children present. The latter were cared for at the farm home of the Starrs about two miles from the College. This thoughtful and loving service enabled the parents to enjoy more of the Yearly Meeting sessions and their presence was a great encouragement. Young Friends were especially interested in the decision of the three Yearly Meetings to achieve organic union. For to the younger generation the divisions of the past among their elders have long been meaningless. This was illustrated in a report of Young Friends activities. It appears that last year several of them were travelling in a caravan through the United States. Whenever they were asked to which Canadian Yearly Meeting they belonged, their answer always was that they considered themselves already a united group as Canadian Young Friends. Older Friends decided that they could do no less than follow their example.

We were also particularly favored this year with the presence of several visiting Friends. Sylvan Wallen, executive secretary of the Japan committee of Philadelphia Yearly Meeting, gave us a clearer insight regarding the present needs of Japan. Errol T. Elliott, editor of *The American Friend* and Quaker ambassador at large, gave



Clerks and visitors at Canada Yearly Meeting, recently held at Pickering College in Newmarket, Ontario, are, left to right: Sylvan Wallen (Philadelphia); Errol Elliott (Indiana); the four Clerks of Yearly Meeting sessions—Bertha Pollard, Howard Clayton, Mabel Willson and Sterling Nelson; Lorraine Cleveland (A.F.S.C.); Alastair Heron (London); Sabudah Ghosh (India); Leonard Hall (Indiana).

is a vivid picture of conditions in East Africa and Jordan. Leonard R. Hall, general secretary and editor of the Board on Christian Education of the Five Years Meeting, inspired us by his address on "The Gospel of Growth." M. J. Lorraine K. Cleveland of the Foreign Service Section of the American Friends Service Committee spoke on its work in many strategic areas; and Alastair Heron from London Yearly Meeting brought messages of counsel and inspiration which were greatly appreciated, especially by younger Friends. To many the high light of the public meetings was the Sunderland P. Gardiner Lecture on Sunday evening, given by Howard W. Hintz of New York Yearly Meeting. His subject was the importance of minorities and the significant role which Quakerism plays both in religion and in secular affairs as a minority group.

The reports of the Meeting of Ministry, Counsel and Oversight were encouraging as indicating evidences of new life. In addition to a new Meeting lately established at Hamilton, Ontario, new groups have been organized in Halifax, Ottawa, Edmonton, Calgary, Preston and elsewhere. All these evidences of new interest bring both encouragement and a challenge to greater faithfulness.

Margot Elsermann

A.F.S.C. WORKERS

Nine appointees of the American Friends Service Committee are bound for overseas assignments this summer. Included are six Friends: Fumiye Miho, a member of Honolulu Monthly Meeting who survived the atom bomb blast only because she missed her train to Hiroshima the day the bomb fell, will return to Japan; Helen W. Steere will work in France; Don and Elizabeth (Brad) Noel in Japan; Wendell Mott in India; and David Kinsey in Israel.

Thirty-three A.F.S.C. workers are returning from overseas assignments this summer. The group includes 19 Friends: Esther Rhodes on leave from Japan; Paul and Jean Johnson on leave from Jordan; Stanley Myers (and his wife Margaret) returning from India; William and Rebecca Kriebel from Vienna; Ruth Dross from Germany; Milton and Margaret Wagner from Japan; Eric Johnson (and his wife Gay) from Paris; Mary Rhodes from France; John and Catherine Cary from Munich; Jackson and Caroline Bailey from Japan; Beulah Waring (and her husband Alston) from India; Howard Brinton from Japan; Moses and Mabel Bailey from the Near East area. Anna Brinton will return to this country in February.

GUATEMALA MISSIONS, PEACE CONCERNS OF CALIFORNIA

California Yearly Meeting of Friends, in its sixtieth annual sessions at Whittier, received many indications that its fifty-nine years of history were only foundation stones upon which to build for a bright future.

The report of the general superintendent, Donald B. Spitler, showed that the year's Advance Program had produced increased interest and attendance throughout the Yearly Meeting. Hearty concurrence was given by the representatives to the plan of continuing the Advance for another year, and in addition to emphasis given missions, evangelism, Christian education and stewardship the representatives directed that the program should include emphasis on the Quaker testimonies regarding peace and public morals.

The Yearly Meeting was made to realize that the call to Christian service remains an urgent one as it commissioned two young couples for the work of the Lord—one couple for home missions and the other for foreign service. Verl and Lois Lindley of Los Angeles are to go into the Fullerton-LaMirada area near Whittier to establish a new Friends Church in a rapidly developing community. John and Joyce McNichols, Bell, will go to Guatemala when the way is opened.

Challenged by Leonard Kenworthy, New York City, to be effective peace workers in 1954, the Yearly Meeting expressed its concern in two resolutions. One, directed to the President and other government leaders, commended them in their search for every peaceful means looking toward the settlement of international disputes. The other resolution strongly disapproved the recent H-bomb tests in the Pacific and called upon the United States government to lead the way in a program of universal disarmament.

A novel presentation of Christian education services available to the local meetings was given by department representatives on the Board of Christian Education. The church's continuing concern for children was demonstrated also in the highly successful Children's Yearly Meeting directed by Paul Younger and a capable staff of assistants. Philip Cope, Whittier, as presiding clerk of the Children's Yearly Meeting, gave the report before the adult session. Judy Davis, Alhambra, was chosen to serve as presiding clerk for 1955.

As always, the subject of missions greatly concerned California Friends. The shadow of civil war in Guatemala cast its pall over the sessions, bringing to those attending the realization that

fighting was coming very close to mission headquarters at Chiquimula. Much earnest, intercessory prayer was offered on behalf of the missionaries and the Guatemalan Church. Sarah Wade Ratcliff and Matilda Haworth, missionaries on furlough, brought first hand news of the field. An indication of the Yearly Meeting's interest in missions was reflected in the report of the treasurer, William Henley. He pointed out that the mission budget of \$56,000 for the year had been oversubscribed for a total of \$71,000, or \$14.22 per capita. Such a response seemed an adequate basis for raising the budget to \$58,000 for the year 1954-55.

The enthusiasm and hard work of the United Society of Friends Women and Quakermen were wholesome tonics for the entire Yearly Meeting. With crowded banquets on opening night, the two organizations inaugurated their program for another year under the leadership of Mildred Votaw, Whittier, and Fred Gavitt, Montebello. The U.S. F.W. plans to continue its splendid work in the fields of missionary education, missionary support and Christian service. The Quakermen hope to build a new church.

Guest speaker for the sessions was President Lloyd Cressman of Friends University, Wichita, Kansas. His devotional messages on a prophetic ministry and on the life of faith were clear, searching and warmly encouraging. R. Ernest Lamb, field secretary for the Five Years Meeting, was present and helped California Friends understand a little more clearly something of their responsibility for the total work of American Quakerism.

Under the guidance of the efficient clerks, Oscar O. Marshburn, Arnold Owen and Linda Townsend, the Yearly Meeting sessions came to their close on Sunday evening. The Quakers of California dispersed to their various meetings with a deep conviction that God had been very good to them and that He would continue to guide them as they began their sixtieth year of organized service with Him.

Robert E. Cope

EVANSTON ASSEMBLY SEATS

Friends wishing to attend one or more of the plenary sessions of the World Council Assembly at Evanston should very promptly write Marie Ferguson, Evanston Meeting of Friends, 1010 Greenleaf St., Evanston, Illinois. A schedule of the sessions appeared in the March 25 issue of this journal. Tickets are fifty cents each.

Correspondence

LETTER FROM EAST AFRICA

In response to the expressed hope of East Africa Yearly Meeting for a closer relationship with the Five Years Meeting, a letter was sent to the Clerk of that Yearly Meeting on behalf of the Executive Council of the Five Years Meeting, asking how this might be accomplished. Following is the reply of the Clerk.

We have been pleased to hear of the discussion by the Executive Council of the Five Years Meeting to do with the work in East Africa.

With regard to the general problem of unrest in Kenya, I feel that Mission Boards and Councils abroad who have work in East Africa will have an increasingly important part, directly or indirectly in the long range plans that will need and do need to be made to make the races here live happily together. It is there encouraging that the Executive Council of the Five Years Meeting already have Kenya at heart in these difficult days.

The present state of emergency may be long, but I think that the period that follows is of even greater importance. It is not going to be easy to re-model conditions in such a way that the different races here can live happily together.

It is difficult to know just what part Friends can play in the period of reconstruction. I might suggest that an International Friends centre of some sort in Nairobi might be a good idea. Or perhaps a home for a missionary in the city. There is need for one like that who can assist the Africa pastor there. In fact some of the denominations here are going ahead with such plans. Another very necessary thing at present is a church for Friends in Nairobi.

I think that the governing Mission bodies abroad, generally speaking, will need to be more alert to the changing

conditions in East Africa, and from time to time check up to see if any parts of their governing constitutions are needing changes to suit the times. For example, I think the idea of a joint committee such as was started here as a result of the visit of Errol Elliott and Charles Lampman is a very sound thing. More frequent visits of the nature of this one are helpful to mission fields.

It has been pleasing to hear of the interest shown in the work by the Board on Peace and Social Concerns and the Board on Christian Education. I do hope that a time will come when we can produce a paper in English for Friends overseas to share reading. I am sure it would help to create more interest in the people abroad and they would better know in what ways they could be of assistance to the work.

One of the things, if not the thing, that is hindering progress in the matter of reading material is that the Yearly Meeting is not at present in a position to employ an educated full time worker for the work. The available educated people who assist in the work are practically all full time workers in the teaching profession. Fred Kamidi, editor of the proposed *East African Friend* is trying hard to get something started.

Benjamin S. NGaira
Presiding Clerk
East Africa Yearly Meeting

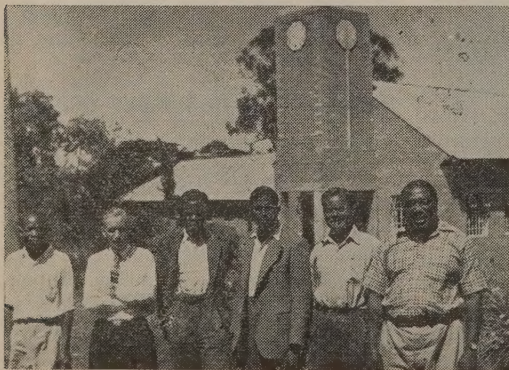
REMINISCENCE FROM AFRICA

To the Editor:

We recently read *On Safari for God*, an account of the life and labors of John Stauffacher, a pioneer missionary of the Africa Inland Mission, written by Josephine H. Westervelt. The book was sent to us by his widow, as they were perhaps our best friends in Africa, outside of our own missionary group. John Stauffacher began his career in Africa in 1904 and died in 1944.

AFRICAN PICTURES

So that Friends might better picture their fellow Friends in Africa, we have asked Onni Rauha of the Friends Africa Mission to be our photographer there and to keep Africa pictorially before us. We use this picture to introduce him and to show you the Secondary School Staff at Kaimosi: left to right, Makachela, tailoring instructor; Onni Rauha; Siganga, history, maths and English; S'mani, biology and agriculture; Mwenesi, English and maths; and Adede, Joeli Litu's son, Swahili and Bible.



In the chapter entitled "A Baby and a Leopard," an incident that we have often heard the Stauffachers tell, is included. Dr. Elisha Blackburn of the Friends Africa Mission, who is now living at Worthington, Ohio, came to deliver their baby boy in 1908, and he and John Stauffacher had to deal with a leopard as well as a new baby.

This book with paper cover can be had for \$1.00 from 375 Carlton Ave. Brooklyn 5, N. Y. All profits go into mission work. It is thrilling to us to read, as we know conditions and all the people mentioned. It is a good picture of pioneer missions in Kenya and Congo.

Fred and Alta Hoyt
231 S. Athenian St.
Wichita 12, Kansas

MARY A. SIBBITT

1858-1954

Mary A. Ferguson Sibbitt passed away in Wichita, Kansas, on March 13. When only a young woman, she felt led to teach school among the Indian people in Oklahoma. It was while working with these people she heard God's call to her to dedicate her life in full time service. She was an active member in the Friends Church and soon became a recorded minister. She transferred her membership to University Friends Meeting in 1905.

The daughter of William and Rosanna Ferguson, she was born in Bloomington, Ohio, on July 8, 1853. She was married to William Rolly Sibbitt in 1881 at Lowell, Kansas.

She was a very forceful preacher. Her ministry was so full of life and challenges that the youth were eager to hear her. For over forty years she travelled across the state and nation, under the auspices of the W.C.T.U. lecturing on the curse of the liquor traffic. For many years she was chairman of the Temperance Committee of the Yearly Meeting. She was always interested in the boys in Army and Navy Camps and visited them often, when she was able, giving them messages of love and encouragement and distributing temperance tracts and good magazines to them. After she became unable to travel, she wrote hundreds of letters to the boys who loved her and called her "Mother Sibbitt."

Memorial services were held in Downing Chapel with Harold Walker officiating. Interment was in Maple Grove Cemetery. A daughter, Merlyn Lowe, of Wichita, survives.

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited
by Merritt Murphy, Secretary, Quaker Men.



Bob Poor

NEW CALIFORNIA QUAKERMEN OFFICERS—Cliff Marshburn, vice president; William Cammack, retiring president; Glenn Switzer, Five Years Meeting Quaker Men president; Fred Gavitt, president; and Robert Kimes, secretary-treasurer.

GAVITT LEADS QUAKER MEN

California Quaker Men have a new president, elected and installed during California Yearly Meeting. He is Fred Gavitt, builder, who has closed down his building business in order to build for Christ's Kingdom during his term in office.

Gavitt's first statement as new president was that he feels California Yearly Meeting should fulfill its \$15,000 pledge to the Central Office Building Fund before beginning its new project of building Meetinghouses wherever there are "displaced" Quakers in California.

In the meantime, he said, he will work at completing the 150 camper chapel at Quaker Meadow, in the High Sierras, and at installing sanitary facilities there.

UNITED CHURCH MEN'S RALLY

Many local units of Quaker Men will be interested in joining in the United Church Men's Rally sponsored by the United Church Men of the National Council of the Churches of Christ.

The Rally, set for Wednesday, Oct. 13, is a nation-wide mobilization of the men of the Protestant and Orthodox churches of Christ in the cities,

towns and villages across the land.

The Rally is two-fold in purpose: To demonstrate our unity in Christ; and to point up our mission as disciples in our personal lives, in support of our churches and in the outreach to needy areas.

Each local men's group is invited to observe the Rally with a special program in their home church. Program helps are available free from General Dept., United Church Men, National Council of Churches of Christ, 257 Fourth Avenue, New York 10, New York.

IOWA MEN MEET

The annual banquet and get-together of Iowa Yearly Meeting Quaker Men occurred April 24 at Quaker Heights, near Eldora, Iowa. There were about 165 men in attendance and President Charles Ball of William Penn College, Oskaloosa, Iowa, brought the main address.

PUEBLO MEN ORGANIZE

During Pueblo Quarterly Meeting, Nebraska Yearly Meeting, early this year the men met and elected La Vonne Cossel of Pueblo to serve as director of the Quaker Men of Pueblo Quarterly Meeting. Emphasis was

given that before a men's movement could be successful every local Meeting should first spend considerable time in binding their men together with a strong and vitally spiritual movement designed to improve participation in all activities such as prayer meetings, visitation programs, financial responsibilities and local concerns.

QUAKER MEN IN ACTION

Wanted: 50 new Quaker Men charter units by January 1, 1955. If the men in your local or Quarterly Meeting do not have a charter, now is the time to qualify by organizing and sending application to Secretary Merritt Murphy, Carmel, Indiana. . . . Indiana leads all Yearly Meetings in number of charter units. California is second and North Carolina third. . . . More than ever before, reports the Methodist Board of Missions, America is a "nation on the move." More than 31,000,000 people moved from one community to another in 1950-51. Today there are more than 60,000,000 people living in areas not served by any church. These statistics serve to emphasize the need for the new projects adopted by Quaker Men at the California conference in May of helping build new churches in areas where Friends have settled and combatting the growing non-resident problem by seeking to retain or regain for the church Friends who have moved to new locations. . . . Reports of local, Quarterly and Yearly Meeting men's meetings and activities for this page should be sent promptly to the Quaker Men Secretary at Carmel, Indiana.

QUAKER STORY

Milton H. Hadley has suggested the use of a Quaker story in each issue—Quaker humor, past and present, that possibly illustrates some fundamental Quaker trait or testimony. He offers to begin such a series of stories with the following true tale told by Winslow H. Osborne:

An Old Quaker of North Weare, N. H., was a tanner and found he needed a new source of hides. He journeyed to Boston and after visiting some dealers in hides, found one in which both price and quality seemed right. He brought out his wallet and put down a large sum of money to pay for a shipment of the best quality hides. In reply to the dealer's surprise, the Friend replied, "Thee cheat me this time and it's thy fault; cheat me next time and it's my fault."

This was the beginning of a long and happy business association.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Faith and Freedom, by J. Wesley Brady; Light and Life Press (Winona Lake, Indiana), 150 pages; \$1.50.

With enthusiasm, I recommend that Friends read this book. The author's thesis is that the freedom and democracy of the Anglo-American countries is a result not of the "Age of Enlightenment" or secular rationalism, but of the spiritual revival under John Wesley.

This thesis is expanded and supported by careful portrayal of events and attitudes of the 18th century and the result of the impact of the Wesleyan movement. The individuals under the dynamic of this revival then became the forces behind significant social reforms and institutions which continue to characterize our society and political structure to this day.

After presenting the historical setting within which Wesley appeared, three examples are used to emphasize the effects: (1) abolition of slavery, (2) improvement of labor laws, and (3) care of homeless children. Many other areas of social concern are mentioned and the spread of this spiritual-social revolution to the New World is contrasted with events under

the French Revolution and the influence of Voltaire.

The closing chapters challenge us with the current problems raised by the dynamic of Communism and ask whether we shall find in spiritual renewal the fundamental answer to this force.

There are defects in the book, such as repetition of names and illustrative material and some over-simplification. These happen in the attempt to bring in non-technical language the results of many years of historical research. The author writes with deep conviction.

Wm. Merton Scott

* * * *

McCarthyism—The Seed Is in Us, by James E. Bristol; Pendle Hill Pamphlet; \$35.

James Bristol, a Lutheran minister now serving with the American Friends Service Committee, offers a real challenge to Quakers in his pamphlet. This controversial problem involves us all, he believes, because it is the glaring proof that fear has us in its grip. We are victims of a national trend to emphasize the negative—to proclaim all that we are opposed to—having forgotten that it is far more important to know and to act upon what we believe in.

The author perceives, despite the emotional clamor of news organs, that we must act with courage and compassion "to spread and make

manifest in human life the love, joy, peace, the brotherhood and justice which are in every age and generation the true fruits of the spirit."

This essay is excellent reading for those who want to get beyond the headlines to some truly constructive thinking.

William and Mildred Hale

* * * *

A pamphlet entitled *The Task—Peacemaking* by Merton Scott has just been published by the Board on Peace and Social Concerns. A discussion of the Quaker peace testimony, it was originally given in the form of two lectures to a class on Quakerism at Earlham College in 1953. The pamphlet may be ordered from the Board at 101 S. 8th St., Richmond, Indiana at 15 cents per copy.

* * * *

To meet requests for FAITH AND PRACTICE, the Book and Supply House has purchased copies of the Baltimore Discipline and attached to each a copy of George Fox' Letter to the Barbadoes and the Richmond Declaration. These Books of Discipline are available at \$1.00 and will serve to fill requests for the Five Years Meeting Discipline until a new edition is printed in 1955.

POETRY CONTRIBUTORS

Joan Herman, Memorial Hospital, New Britain, Conn.

Philip C. Gifford, Hospital Trust Bldg., Providence, R. I.

BLACK-EYED SUSAN

You tremble in my hand,
Black-eyed Susan,
Flower of earth and sun
Dyed with the heart of each. . . .

Or does my hand tremble
That cut and placed you
Stiffly
In a vase today?

I took you far from what you love:
Meadows answering the wind,
Tall skies to which the mountains bow,
Rains that wash your petals clean
And urge your roots to hold the clay.

I love these too,
Black-eyed Susan:
To stand with you abreast the wind,
Climb a mountain toward the sky,
To turn my face against the rain,
Plant my roots somewhere to stay—

And yet I am, like you,
Arranged in brick and steel
By rutted habit
And the fencemaker's way.

A friend should join your freshness where it grows,
Plant his roots by yours—
I will one day.

JOAN HERMAN

THE QUAKER MEETING

Here in the solemn silence of this room,
The Friends have gathered in their accustomed way,
To seek the Lord and meditate and pray
Folded in quiet like a soft perfume.

Their worship has no need of spoken word.
The exaltation of each mind which turns
To God to find the peace for which it yearns,
Reveals the inward presence of the Lord.

However from some overflowing heart
A message may arise for all to share:
The realization of God's tender care,
Lavished on all, in which each has a part.

Or else a call to service true and clear,
To follow where He leads at any cost,
Heedless of wealth or worldly pleasure lost,
In perfect love which triumphs over fear.

And when the time has come to leave this place,
The clasp of hands the living silence ends;
But love and peace still fill the hearts of friends,
And radiance still lingers on each face.

PHILIP C. GIFFORD

The Sunday School Lesson

Prepared by Russell E. Rees

For September 5

Growth Through Useful Work

Colossians 3: 23, 24

I Thessalonians 4: 10b-11

II Thessalonians 3: 6-13

William Reagan has often said that every young person, in his or her later teen age, makes three decisions which are perhaps the greatest he or she will ever make in life. They are: 1, What is going to be my basic philosophy of life; 2, Who will be my life-companion, and 3, What will be my life work. The three decisions are intimately related to each other, and it is doubtful whether any one can be made in isolation, but they interact upon each other in many ways.

Vocation is very important, and this lesson stresses the importance of work as a means of growth and maturity. We have perhaps all seen persons of whom it was said that they were "frustrated musicians." That is, they were persons who were trying to be one thing when they should have been something else. They never could put their life into their work because they did not love it. It was said that Thomas Edison could work twenty hours a day because there were no "unused remainders" of his life. He loved his laboratory and his creative work, and never seemed to be tired at all.

This lesson is far more important to people under twenty than to people over forty. All who have life before them, and who are still trying to find the way to invest life, may well consider the words of this lesson. What is a good life work? First, it should cause us to use the skills and abilities we have. Second, it should inspire us to good work, and make us unaware of drudgery. Third, it should have social value, contributing to the well-being of the world. Fourth, it should be a "calling" in the sense that we feel drawn to it as a kind of divine commission.

Remember Paul was talking especially to slaves when he wrote, and he reminded them that even though their work was displeasing to them, they should do it well, being faithful to their inner ideal rather than to an outward master. "Live quietly, and mind your own business," he said. It is good to work with your hands, to do something useful and the results of which are tangible. Finally, in a memorable line he says, "If anyone will not work, let him not eat."

Most Friends would agree that particular vocations are not sacred in themselves. One can be as truly a servant of God, living according to God's calling, on the farm, in the shop, as a housewife, or a teacher as in any other calling.

One of the pressing problems of our time is the fact that many people are required to retire at sixty-five, and probably live another twenty years. There are few people who can loaf for twenty years and still be fit to live with. The great ambition is to be able to retire early and vegetate. Having seen some people who have tried it, we are not impressed. What are you planning to do with the remainder of your life, after retirement?

Work is probably the greatest source of health and happiness there is. Few people can be really happy in idleness. We need to feel that living has a purpose, that it contributes to our world, and that our talents are being used wholesomely. There are few passages in the letters of Paul which are more down to earth than this one in the Thessalonian letter, directed to the false philosophy of idleness. Some leisure is desirable, and rightly used, is recreative. But it needs to be a respite from work, not an alternative to it.

Questions:

1. Do our meetings offer any constructive help to young people in the matter of Life's Great Choices? What should the Meeting on Ministry and Counsel do in this field? Can you suggest a practical program of guidance here?

For September 12

Christian Citizenship and Cooperation

Romans 13: 1-10

I Cor. 3: 4-9

Paul's statement in regard to the rights of the state over the individual is one of those which is right in the abstract and wrong in the concrete. That government is good and necessary most people would agree. That it is divinely instituted is also true as a general statement. That it is always right is very false indeed. If men had accepted the status quo as the ultimate good, man would still be living in some backward stage of human development. Our Declaration of Independence rightly says, "Whenever any form of government becomes destructive of these ends, it is the

right of the people to alter or abolish it, and to institute a new government . . ."

But how do you change bad government? That is the important question. Are ideas powerful enough to stand against coercion and force? Can we wait for the slower processes of persuasion? What is the meaning of love in terms of practical politics? If one takes the long view of history one is impressed with the power of ideas. Great revolutions there have been in the history of man, but it is the slow, molecular forces which count in the long run. The moment the earthquake is over the patient forces of erosion set in and in the centuries they heal over the scars left by violence.

The Corinthian letter may seem at first far removed from the discussion of responsibility to the state. It approaches life from a different angle, the necessity of cooperation. It begins with a simple but practical problem, the situation in Corinth, due to the influences of different leaders. But Paul points out that the work of any one or all of these leaders is merely supplementary, and that it is the power of God which finally gives the increase.

A house divided against itself cannot stand. The strength of the nation, as of the church or the family, is its ability to win cooperation from its citizens. If we are pulled apart by greed or personal ambition, all our institutions are in peril. We build into all our institutions the virtues or the vices which we ourselves possess. Evil men cannot create a good society, for what men are their institutions will become. Cooperation is based upon give and take, upon understanding, upon forgiveness and love.

The spirit which is needed in church, nation, world is not one of mere compliance with authority or acceptance of thought forms and systems set forth by official edict, but a spirit of earnest search for truth, and a spirit of patient understanding of differing viewpoints which will bring unity and cooperation into a world which is in danger of being thrown apart by centrifugal force. Christianity was said by one of the early church Fathers to be the force which holds the world together. It still can be that.

Questions:

1. How would you answer the man who says that Christianity is good, but too slow for the present world situation?

2. Under what circumstances would you be willing to disobey a law of the government?

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Everett and Catherine Cattell, long-time missionaries from Ohio Yearly Meeting (Damascus) in India, will return to America on furlough in time for Ohio Yearly Meeting, August 24-29. Everett Cattell will be the main speaker at this Yearly Meeting this year.

* * * *

John Baxter will leave the Dublin Meeting in Indiana this fall to become pastor of the Meeting in Amboy, Indiana. He has previously held pastorates in Iowa, Idaho and at New London and Salem in Indiana.

* * * *

The 75th anniversary celebration of Long Lake Friends Meeting in Michigan will be held August 8. Worship service at 11:00 a.m. will be followed by a dinner and a special afternoon service. Long Lake Friends hope all interested ministers and Friends will plan their vacations so that they can share in this anniversary observance.

* * * *

The American Friends Service Committee, which obtained assurances for 700 refugees under the 1948 act, has been asked by Church World Service to obtain assurances for 1,000 persons under the new 1953 act. The AFSC has filed eight so far; four more are awaiting certification by the state employment service.

* * * *

Alastair Heron, British Friend and member of the Meeting for Sufferings, is now visiting in America on a grant for study in the field of vocational psychology. He attended Canada Yearly Meeting sessions, where he addressed Friends. After about ten weeks of itineration in America, he will return to his home in Kent near September first.

* * * *

Clarence E. Pickett, honorary secretary of the American Friends Service Committee, has received an honorary degree of Doctor of Humane Letters from Temple University. The citation referred to him as "one of the most beloved figures in the religious life of America . . . a man of plain speech, modest manner and dedicated spirit."

* * * *

The fifth annual Pendle Hill Reunion will be held September 24-27, at Pendle Hill, Wallingford, Pa. Howard Brinton will return from Japan just

before the reunion, and will speak on Friday evening and Sunday afternoon. All those "who have shared in the life and work of Pendle Hill and Woolman School" are invited to attend the reunion.

* * * *

May Jones of 57th Street Meeting in Chicago was honored this summer at the annual meeting of the Women's International League of Peace and Freedom as the oldest member present (82) and as one exemplifying the spirit of the W.I.L., a peace organization founded by Jane Addams. May Jones, together with the late Sylvester Jones, was among the first Friends missionaries in Cuba.

* * * *

Two young relatives of Gabriela Castillo, well-known Mexican Friend who worked in the Mission Board Office for a time, are coming to the United States this summer. Ulises Franco Ballesteros, her nephew, and Javier Albarran Lopez, her adopted son, hope to study at Barnesville Friends School for a year before entering Wilmington College in 1955.

* * * *

Don and Brad Noel, Jr., will be in Tokyo for the next two years working with the American Friends Service Committee in its program of neighborhood centers and international work camps and institutes. Don is a member of Matinecock Meeting at Locust Valley, N. Y., and will be fulfilling his 1-W Alternative Service as a C.O. Brad Noel is a member of the Ithaca Meeting in New York.

* * * *

The Hotel Whittier in Philadelphia closed on July 12. It had been operated by the Young Friends Association since 1899, and was originally erected to house Friends from Western Quarter during Philadelphia Yearly Meeting and to promote social activities among Friends. The present building was erected in 1912. Reasons for closing were "present losses and poor prospects for the future."

* * * *

Richard Faux, who has served as Secretary for the Youth Department of the Five Years Meeting for the past two years, has accepted a call to the Farmington Friends Meeting in New York. He and Kay Faux and their small son Caleb will move to Farmington to begin service in

September. Herbert and Beatrice Kimball, who are going to the Friends Mission in Africa, have been serving the Farmington Meeting.

* * * *

Paul E. Goins has accepted a call to the Westfield Meeting (Indiana). A graduate of Friends University, he has been at the League City, Texas, Friends Church the last year. He will succeed Charles and Charlotte Scott, who have accepted positions on the staff of William Penn College. Charlotte Scott will be Social and Spiritual Counsellor and Associate Dean of Students, while Charles Scott will serve as Administrator of Buildings and Grounds.

* * * *

Swiss Quakers in Geneva issued a statement identifying themselves with the passive resistance of Vo Song Thiet, Vietnamese poet who recently ended a 16-day hunger strike protest against the war in Indo-China. The Friends appealed for the right of asylum and religious conscience of "any man who offers his life in an effort to save, by his sacrifice, millions of others." The statement was prompted by reports that the government was preparing to expel the poet from Switzerland.

* * * *

Douglas and Dorothy Steere will begin eight months of travelling and visiting this fall. They will be in Japan from November 1-22, then spend a week in Hong Kong before going on to India where they will spend December and January. They will visit Beirut, Cairo and Kenya and spend about three weeks in South Africa. In May, Douglas Steere will give the Swarthmore Lecture at London Yearly Meeting. The Steeres will return to Haverford on June 1st.

* * * *

J. Floyd Moore, Assistant Professor of Religion at Guilford College and Pastor of Science Hill Meeting, has been given a leave of absence by the college to continue graduate study. He will study in the graduate school of Boston University, and also serve as pastor of the Friends Meeting at Lynn, Mass. He and Lucretia Moore and their three children moved to Lynn on June 1. His duties as editor of the Friendly News Letter of North Carolina Yearly Meeting are being taken over by Evelyn W. Bradshaw.

Friends who would like to see a piece of furniture transformed into a Quaker ambassador are invited to write Mabel B. Ridpath of Davis House 1822 R Street, N.W., Washington 9, D.C.), the American Friends Service Committee home for guests from overseas. Foreign diplomats often come to dine—off table linen that is wearing thin. Davis House, which tries to recreate the atmosphere of a Friendly, American home, also would like an authentic highback Windsor or Boston rocker, provided it can stand steady use, and a clock.

* * * *

The American Friends Service Committee has just completed a children's kit on Korea; adult leaders may get one free sample. Additional copies of the 32-page booklet, *If You Were a Child in Korea*, can be had for 25 cents each. Leaders are invited to contribute to the printing costs of the remaining items which include a copy of the Korean issues of the Newsletter for Boys and Girls (now discontinued) and pamphlets telling how youngsters can knit, make soap or candles for Korean children or buy them a book or an abacus. Write the AFSC at 20 South 2nd St., Philadelphia 7, Pa.

* * * *

Ernest Lamb has returned to the Friends Central Office after two months on the West Coast. He participated in the Quaker Men's Conference at Whittier, and then visited Friends at the following places: Berkeley, California; Hollyburn, Vancouver, Victoria and Penticton, British Columbia; Tacoma and Cherry Grove, Washington; Portland and Medford, Oregon; and Capay Rancho, Citrus Heights, Gardenland, Denair, Fresno, Lindsay and Whittier in California. He attended California Yearly Meeting and the Conference of Evangelical Friends at Oskaloosa before returning to Richmond, Indiana.

* * * *

Lewis Hoskins, Executive Secretary of the A.F.S.C., and his family, will travel to the West Coast and back this summer. Among his stops are the Peace Churches Conference at Bluffton, Ohio in July; the work camp at Pine Ridge, S. D., and the Indian project in Rapid City; an international seminar in Washington; Oregon Yearly Meeting at Newberg, Oregon; and, in September, Earlham College in Richmond, Indiana. Last spring, Lewis Hoskins joined for a brief time four British Friends, Duncan Wood, Colin Bell, Gerald Bailey and the late Agatha Harrison, serving as a Quaker team at the Geneva Conference, and

also visited London, Paris, Darmstadt and Vienna.

* * * *

So that English Quakers might better know the other peace churches, Mennonite and Brethren, a group of youth from these churches were invited this spring to visit in England. Seven Mennonite and seven Brethren youth visited Friends in London and then travelled among Friends elsewhere in England, talking about their respective churches and the common peace testimony of the three groups. At the end of the two weeks, according to one report, "lasting friendships were developed, knowledge of one another's beliefs, faith and action was increased, and the common peace witness of the three historic peace churches was more clearly understood." There are no Mennonite or Brethren churches in England.

* * * *

The London *Friend* reports that Jean E. Mulholland, a Friend working in Kenya, was able to visit Alfayo Agufana, the African Friend now in prison on charges of possession of two bullets. She reports that his sentence of imprisonment for ten years (the original sentence was for death) may be reduced by good-conduct to seven. At present he is in the company of thousands of Mau Mau detainees; so much so, says Jean Mulholland, that it was very difficult to find him in the prison. Prison officials at Nairobi were, however, very cooperative and helpful. Jean Mulholland comments that seven years' prison work in such company will be an enormous trial. She refers appreciatively to the rehabilitation work being done among prisons by the Church Missionary Society. The pastor of the Africa Friends Meeting in Nairobi was also hoping to visit Alfayo Agufana and to take him a copy of the Bible in the Ragoli language.

Friendly Fellowship

EVANSTON, ILLINOIS—Recent visitors to Evanston Meeting have been Errol T. Elliott, who guided Friends in thinking about our place in the World Council of Churches and also spoke to a small group about the work of Friends in Kenya; Douglas Steere of Haverford College; and Lewis Benson, former secretary of Evanston Meeting, and his wife Sarah, who have since gone to England, where Lewis will enter Woodbrooke in the fall to study and write.

The Evanston Monthly Meeting welcomes Friends who are in Evanston attending the Assembly of the World

Council to be with them on Sunday, August 22. They hope Friends will be in the meeting for worship at 11:00 a.m., have potluck dinner with them, and attend a forum or discussion period led by Alexander Purdy of Hartford Seminary, one of the Five Years Meeting delegates to the Assembly.

* * * *

RICHMOND, INDIANA—Established in 1803 and continuing in the same location, the North 10th Street Friends Meeting in Richmond is said to be the oldest Friends Meeting in continuous service west of the Alleghenies. The present building is 120 years old and was formerly used as a Friends school. At times this meeting seemed on the verge of closing, but in recent months it has experienced a revival of interest under the pastoral leadership of Harry O. Nickelson.

This is especially emphasized by the attendance of several young married couples with their children. This started at a homecoming service last October when 150 people came for a carry-in dinner and program.

Recently when this historic old building was threatened with termites, a prominent Friend supplied the \$400 necessary to save it. Now there is need for \$800 to add to a fund of \$400 for repairing and redecorating. Funds should be sent to Marie Nickelson, 815 Peacock Road, Richmond, Indiana. Local Friends also wanting to lend a hand at labor on the building will also be welcome. The new overpass over the railway goes near the church and will doubtless affect favorably the north side of Richmond. What if this Meeting could rise to a new level during the next 151 years!

* * * *

HIGH POINT, NORTH CAROLINA—The year which is just closing (June 30) has been a good year for High Point Friends, if we judge by the figures gleaned from the past years. Total membership in 1949-1950 was 777; this year it is 847. Morning worship attendance has gone up from 131 to 162. Sunday School from 256 to 291. There was no Monthly Meeting attendance record for the 1949-1950 year, but this year's attendance of 76 is above the 1951-1952 record of 54. Pastor's calls were 1,005 five years ago; the figure this past year was 1,161. Treasurer's receipts, excluding the Building Fund have gone up nearly \$3,000 to total \$15,989. All of these figures are the highest, according to Cecil E. Haworth, minister, since he has known the Meeting. What of the new year, 1954-55? If we are to continue the trend upward it will require continued devotion to the call of Christ to serve through his church.

On July 15, bids for the new Meetinghouse and education building were opened. The building fund is around a quarter million dollars.

This reporter feels that there is a marked deepening in the spiritual life of our members, although some are indeed guilty of "subversive inactivity" as our pastor worded last Sunday's sermon.

Alice Paige White

* * * * *

MINNEAPOLIS, MINNESOTA—The work of Friends continues forward in this northern city. We are glad to report steady growth in membership and increased interest in our various activities. The membership of this Meeting is now 309, and our average attendance for the year to date is 104. In 1947 our membership was 205, and our average attendance that year was 57.

Minneapolis Monthly Meeting recently prepared a statement that was sent to Minnesota representatives, senators, government officials and the local newspapers in Minneapolis and St. Paul. It was a plea for a "bold new approach toward world problems, "and against military involvement in Indo-China. The statement concluded with these words: "We recognize the evil in Communism, and share in the concern that the evil must be overcome. We question, however, the advisability of military means. We must see that it is truly not by might but by spirit that we overcome evil and wrongdoing. A new start is what the world needs, and it is not too late; it is never too late to do what is right. We know this basic spirit of truth and generosity lies at the heart of America, and that in its application the wave of fear may yet be lifted from the world."

Our Meeting has just completed a \$10,000 budget drive for the coming year. \$450 of this amount has been set aside for a local program of outreach. Our apportionments for Yearly Meeting, United Budget and William Penn College will have been met by August 1. \$660 will also have been paid for the new Five Years Meeting Office Building, and over \$1,000 will have gone through our treasurer for the American Friends Service Committee.

Other projects this past year have included special offerings for our new organ fund, Kenya Colony Educational Project, and the United Temperance Movement of Minnesota. This Meeting also assumed the maintenance of a village worker under the American Friends Service Committee program in India, and has laid plans for bringing a young Quaker boy from the eastern zone of Germany to live here. On September 1, Richard Newby will have completed seven years of work as pastor of Minneapolis Meeting.

IN MANY TONGUES



EACH DAY millions of Christians throughout the world join in daily devotions through *The Upper Room*, sharing the same Bible readings, meditations and prayers. The September-October issue is the annual World Christian Fellowship Number, which gives special emphasis to the unity of the Christian faith through the meditations and prayers of Christians of 45 different countries.

Send your order today for the September-October issue so that you, your church, and your friends may join this host of Christians in World Christian Fellowship. Single copy 10c. Ten or more copies to one address, 5c per copy. Individual subscriptions, 2 years \$1.00. Special air mail edition for youth and men and women in service, same price. Order from

The Upper Room

The world's most widely used devotional guide

1908 GRAND AVENUE

NASHVILLE, TENN.

"PENN BUILDS MEN"

THROUGH

Pre-professional Experiences

"Every student may become a departmental assistant."

To receive the folder,
"The Penn Plan," write to:

DIRECTOR OF ADMISSIONS, DEPT. AF
WILLIAM PENN COLLEGE
OSKALOOSA, IOWA



BIRTHS

DAVIS—To Donald and Lucile Jones Davis of Lawrence, Kansas, a son, Russell Edward, on June 24.

DAVIS—To Howard and Grace Davis of West Branch, Iowa, a daughter, Nancy Louise, on May 5.

HADLEY—To Herbert and Ruthanna Davis Hadley of Kensington, Maryland, a son, Stephen John, on June 17.

HARLAN—To Edgar and Ruth Wilson Harlan of Des Moines, Iowa, a son, Steven Lee, on June 14.

MILLETT—To Roscoe and Helen Millett of West Branch, Iowa, a daughter, Marilyn Joan, on February 7.

MYERS—To Richard and Esther Joyner Myers, a son, James Robert, on June 26, at Columbus, Indiana.

WARNES—To William and Alice Mills Varnes of Winchester, Indiana, a daughter, Teresa Louise, on June 14.

MARRIAGE

HORNER-ROSS—Martha Joanne Ross, daughter of Mr. and Mrs. Merl Ross, to Norman L. Horner, son of Mr. and Mrs. Roscoe Horner of Amboy, Indiana, on June 20, at the First Methodist Church in Greentown, Indiana.

DEATHS

MINARD—Grace C. Terhune Minard, on May 29, aged sixty-eight. She lived most of her life in Clintondale, New York. She attended Oakwood at Union Springs. She was a member of Clintondale W.C.T.U., Grange, and Clintondale Friends Meeting, which she served as Sunday School teacher, organist, and member of many committees. At the time of her death, she was an honorary elder. Surviving are her husband; two sons, H. Russell and William of Clintondale; seven grandchildren and three great-grandchildren; and two sisters, Mrs. Clarence Thorn and Mrs. Harold Walker.

PERRY—Herman L. Perry, on June 11, at Whittier, California, aged seventy. Born in Westfield, Indiana, January 25, 1884, he was the son of W. M. and Ella M. Perry. He went to Whittier in 1906 and was a banker until retiring in 1949, when he went into the real estate business, continuing active until his death. He was President of the Board of Trustees of Whittier First Friends Church for 10 years, and a member of the church finance committee, besides being treasurer of Los Angeles County Farm Bureau for 31 years, a Whittier College trustee for 30 years, High School trustee, City Hospital trustee, elementary school trustee, member of Chamber of Commerce, Lions and the Masons. He helped draft two city charters, the first in 1913 and the second last year, recently approved, besides helping draft the city manager ordinance and helping select the civic center site. One of his outstanding achievements was to induce Richard M. Nixon to run for Congress in 1946 and to support him actively through the ensuing campaigns which finally

put him in the Vice Presidency. His wife, Lola Perry, died last January. He leaves one son, Hubert C. Perry, and one daughter, Mary Ellen Hartman, both of Whittier; three grandchildren and one brother, M. W. Perry of Escondido, California. Funeral services were held in Whittier First Friends Church. Interment was in Rose Hills Memorial Park there.

SHUGART—Clinton Shugart, on March 10, at his home in Liberty Township, Grant County, Indiana, after several weeks' illness. He was one of Bethel Friends oldest members and was eighty-six years of age at the time of his death. Funeral services were held at Bethel Friends Church with William A. Wagner, pastor of the church, in charge, assisted by Xen Harvey, Fairmount Friends minister. Burial was in I.O.O.F. cemetery in Marion.

STANLEY—Ida Moon Stanley, on March 11. Born in Jay County, Indiana, on May 26, 1878, she was the daughter of Lindley H. and Susan Moon. She was a birthright Friend and a devoted member. Her Quaker heritage dates from a grandfather Moon who came from England with William Penn and helped found the early church in Pennsylvania. She

married Pleasant H. Stanley of Winchester, Indiana, in 1902. He was a great-nephew of Zachariah Stanley, a benefactor of Earlham College who left a scholarship fund there for Stanley descendants. Ida Stanley was a member of Friends Memorial Meeting in Muncie for thirty-four years. Surviving are a son, Max Stanley of Portland, Indiana; a daughter, Audrey Stanley Callaway; and four grandchildren.

WHITE—Ellen Brown White, on January 14, following a long illness in Belvidere, North Carolina. She was born September 7, 1868 in Northampton County, N. C., the daughter of William Jordan and Mary Stalker Brown. At the time of her death she was the oldest member of Piney Woods Meeting. She was the widow of Josiah White, who preceded her in death in 1947. Surviving are one son, David J. White of Greensboro; two daughters, Mary White Wiggins of Sunbury and Margaret S. White of Belvidere; one brother, Charles E. Brown of Philadelphia; four grandchildren and one great-grandchild. Funeral services were held with D. Virgil Pike in charge, assisted by Bertha V. S. White. Burial was in the family cemetery at Belvidere.



Serving you since 1865, Provident Mutual now offers protection against another major economic hazard of life—disability resulting from accident or sickness.

PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA

1799

WESTTOWN SCHOOL

1954

WESTTOWN OFFERS:

1. Basic education in small classes under the guidance of skillful, sympathetic teachers.
2. An opportunity to participate in a wide variety of hobbies, sports and activities.
3. Life in a closely-knit rural community where religion and moral character are considered of prime importance.

For information address: DANIEL D. TEST, JR., Headmaster, WESTTOWN SCHOOL, Westtown, Pennsylvania

OAKWOOD

Coeducational Boarding School
Founded by New York Yearly Meeting in 1796

The fundamental purpose of Oakwood School is to help each student learn how to *respect infinitely and to promote actively that of God in every man!* Our corollary purpose is to help each one individually and all together to grow in the realization that the individual finally finds himself by making his own distinctive contribution to society and by seeking appreciatively the contribution of others.

For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.

LOCAL MEETING DIRECTORY

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Des Moines, Iowa—Friends Meeting. Unprogrammed. Worship 9 a.m. Classes 10 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 10:30 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday at 11:00 a.m. in the Y.W.C.A. Clerk, James W. Bond, Phone 98-7972.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Gorman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th St., New York City, from May 2 through September 26, each Sunday at 11:00 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St. First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship 11 a.m. YMCA Chapel. Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

Raleigh, North Carolina—The United Church; Congregational Christian, Society of Friends, Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 433-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.

GEORGE SCHOOL

1893-1954

"Mind
the
Light"

You cannot kill an idea with a bomb; you must kill an idea with an idea. You cannot shoot a faith to death; you must supersede it with a faith. The world's hope depends upon vital persons, ideas and groups representing the best in mankind.

—HARRY EMERSON FOSDICK

Richard McFeely, Principal
Box 350, George School, Penna.